

ARTICLES to be enquired of within the Diocese of Peterburgh;

In the first Visitation of the Reverend Father in God

J OHN (Towers)
Lord Bishop of Peterburgh.



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the Universitie of Cambridge. 1639.



The tenour of the oath to be ministred to the Churchwardens, and any other of every parish that shall be sworn to make presentments.

You shall swear, that you and every one of you shall and will duly consider, and diligently enquire of every one of these Articles here given you in charge, and of all the branches thereof; and make true answer to all particulars therein demanded: and that all affection, or favour, or hatred, or hope of reward and gain, or fear of displeasure, or malice of any person, and all other pretenses set aside, you shall and will present every such person of your parish, or within it, as hath committed any offense or fault, or made any default mentioned in any of these Articles; or which is vehemently suspected, or otherwise defamed of any such offense, fault, or default: wherein you shall deal uprightly and fully according to the truth, neither presenting nor sparing to present any contrary to the truth; having in this action God before your eyes, with an earnest zeal to maintain truth and virtue, and to suppress vice, and to discharge your own consciences: So help you God, and the holy contents of this Book.

God save the King.





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to be enquired of within the Diocese of Peterburgh, at the Visitation holden in the yeare of our Lord 1639.

CHAP. I.

Concerning the Church, the furniture and possessions thereof.

Have you in your church or chapell, the whole Bible in the largest volume, of the last translation, the book of common Prayer, the two books of Homilies, and Bishop Jewels Apology, all well and fairly bound? Have you also in your church, the forms of divine Service for the fifth day of November and for the 27 day of March, and the book of Constitutions or Canons Ecclesiasticall?

2 Have you in your church or chapell, a Font of stone set in the ancient usuall place, whole, clean, and fit to hold water? a convenient and decent Communion-table, with a carpet of silk or some other decent stuff, continually laid upon the table at the time of divine Service; and a fair linen cloth, thereon laid at the time of administering the communion? Is the same table placed conveniently, so as the minister may best be heard in his administration, and the greatest number may reverently communicate? To that end doth it ordinarily stand up at the East-end of the chancell, where the Altar in former times stood, the ends thereof being placed North and South? Is it at any time used unreverently, by leaning or sitting on it, throwing hats or any thing else upon it, or writing on it? or is it abused to any other profane or common use? Are the ten

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Commandments set up in your church or chapell, at the East-end, where the people may see and read them; and other chosen sentences also written upon the walls of your said church or chapell, in places convenient for the said purpose?

3 Have you in your said church or chapell, a convenient seat for your minister to read divine Service in? where doth it stand? how farre from the chancell? and which way doth the standing thereof cause the minister to turn his face when he kneeleth therein at prayer? Have you also a comely pulpit, set up in a convenient place, with a decent cloth or cushion for the same; a comely large surplice; a fair Communion-cup of silver, and a cover agreeable to the same; a flagon of silver or pewter, with all other things and ornaments necessarie for the celebration of divine Service and administration of the Sacraments? Have you a chest wherein to put the alms for the poore, with three locks and keys unto it? and another chest for the keeping of the books, and the Communion-vessels, and ornaments of the church? or where are they kept?

4 In the said chest have you a register-book in parchment, wherein to register the christenings, weddings and burialls? Is the same book written and kept in all points according to *Can. 70.* the canon? Is the Christian name of the mother as well as of the father, therein duly registred? Is there a transcript thereof transmitted every yeare into the Bishops principall registrie? Have you also a fair paper-book, wherein every preacher being a stranger, is to subscribe his name, the day he preached, and by whose authoritie he is licenced? Have you also in your church a table set up of the degrees wherein by law men are prohibited to marrie?

5 Is your church or chapell with the chancell thereof, and your parsonage-house or vicarage-house, and all other houses thereto belonging, your parish alms-house and church-house in good reparations? and are they employed to godly and their right holy uses? If any of them be ruined & wasted, in whom is

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is the default? Is your church, chancell, and chapell decently and comely kept, as well within as without? Are the seats in them well maintained, the steeple and bells preserved, the windows in no part stopt up, but well glased, the roof and walls clean, the whole floore kept paved, plain and even, & all things there in orderly and decent sort, without dust, straw, or litter, or any thing that may either be noysome or unseemly for the house of God?

Can. 89.

6 Is there any in your parish that hath or doth refuse to contribute towards the reparation of your church, or towards the provision of things belonging thereunto?

7 Is your church-yard or chapell-yard well fensed, and kept without abuse? if not, whose is the default? Hath any person within your memory, or that you have credibly heard of, incroched upon the church-yard, by setting up any kind of building or fense upon it, or by opening any doore, gate, or stile into it? Hath any used that place (consecrated to an holy use) profanely or wickedly? Have any quarrelled or stricken one another either in the church or church-yard? Hath any person behaved himself rudely and disorderly in either, or used any filthy or profane talk, or any other rude and immodest behaviour in them? Have any playes, feasts, banquets, suppers, church-ales, drinkings, temporall courts or leets, lay-juries, musters, exercise of dancing, stool-ball, foot-ball, or the like, or any other profane usage been suffered to be kept in your church, chapell, or church-yard? Have any annoyed your church-yard or the fenses thereof, by putting in cattel, by hanging up of clothes, or by laying any dust, dung, or any other filthinesse there? When graves are digged, are the bones of the dead piously used, and either decently interred again or laid up in some fit place, as becommeth Christians? And is the whole consecrate ground kept free from swine and all other nastiness?

8 Are your churchwardens carefull to take speciall order
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that no dogs be at any time suffered to come into the church, to the disturbance of divine Service, and polluting of that holy place of the Christian congregation ?

9 What legacies have been given to the benefit and use of your church ? how have they been bestowed ? and who hath received and detained them without due imployment ? Doth any detain or embezell, or hath sold and made away any of the church-goods, or used and employed them otherwise then by law he ought to do ?

10 Is your church full, or vacant of an Incumbent ? If vacant, who receiveth the fruits thereof ? and who serveth the cure ? and by what authority ? And is it a Parsonage, Vicarage, or Donative ?

11 ¶ Hath any private man or men, of his or their own authoritie (for ought you know) erected any pews, or builded any new seats in your church ? What pews or seats have been of late yeares new built ? by whose procurement ? and by whose authoritie ? Are all the pews and seats in the church so ordered, that they which are in them may all conveniently kneel down in the time of prayer, and have their faces up eastward ? Is the middle alley of the church, or any other of the alleys or isles, or the body of the chancell built upon (in any part thereof) for the setting up of pews or seats, or for the inlarging of any thereadjoyning ? Are there also any kind of seats at the East-end of the chancell above the Communion-table, or on either side up even with it ?

12 ¶ Are there any privie closets or close pews in your church ? Are any pews so loftily made that they do any way hinder the prospect of the church or chancell, or that they which are in them be hidden from the face of the congregation ? What galleries also have you in your church ? how are they placed, and in what part of the church ? when were they built, and by what authority ? Is not the church large enough without them to receive all your own parishioners ? Is any part

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part of the church hidden or darkened thereby, or any of the parish annoyed or offended by them?

13 Hath any in your parish defaced or caused to be defaced or purloyned any monuments or ornaments in your church, or any inscriptions of brasse, any lead or stones there, or the glasse-windows? When was it done, and by whom?

14 Hath any Popish Recusant being lawfully excommunicated, or any other excommunicated person been buried in your church or church-yard, before absolution from that censure and excommunication obtained? If yea, then by whom, and when?

15 Be the profits, tithes, or any commodities ecclesiastical, belonging to the parsonage or vicarage of your parish, converted to the use and benefit of the Patrones, or any other, and by them received and detained? How long have they been so? And is there but a curate or stipendiary priest kept in any place where you have heard or do beleieve an Incumbent should be possessed? and what allowance hath he?

16 Have you a true terrar of all the glebe-lands, meadows, gardens, orchards, houses, stocks, implements, tenements, and portions of tithes, within your parish or without, belonging to your parsonage or vicarage, taken by the view of honest men in your said parish appointed by the Ordinary? Is the same safely kept and preserved, and in whose hands? Hath there a true copie thereof under the hands of the minister and churchwardens, been transmitted and laid up in the Bishops registrie, there to continue for a perpetuall memorie thereof? If you have no such terrar yet made, you the churchwardens & sidesmen, together with your parson or vicar, or (in his absence) your curate, are now appointed to make diligent inquirie of the premisses, and to make, subscribe, and assigne the said terrar, and to bring in a true copie of it into the Bishops registrie, as is aforesaid.

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CHAP. II.

Concerning the ministers, preachers, and lecturers.

IS your minister, parson, vicar, or curate, a graduate in either of the Universities, yea or no? If he be a graduate, then of what degree is he? and what kind of hood doth he use to wear in the church?

2 Is your minister a licenced preacher, yea or no? If he be licenced, then by whom? Doth he preach usually in his own cure, or in some other church or chapell neare adjoyning where there is no preacher, once every Sunday? how often hath he been negligent in so doing? Doth he also preach standing, and in his cassock and gown (not in a cloke) with his surplice and hood also (if he be a graduate) and with his head uncovered? If he be not a licenced preacher, doth he take upon him in his own cure, or elsewhere, to expound any scripture or matter of doctrine? or doth he keep himself onely to the reading of Homilies published by Authority, and besides procure sermons to be preached amongst you once every moneth at least, by such as are lawfully licenced? And doth he or his curate upon every sunday when there is no sermon, reade some one of the Homilies prescribed by Authority; and before the said homily use that form of prayer onely, which is prescribed in the 55 canon?

3 Is your minister resident with you upon his benefice? Or if absent, how long time hath he been so? and where is he resident for the most part? Doth he in his absence make allowance to the poore? and what allowance doth he make? Hath he any other benefice: and doth he supply his absence by a curate that is licenced to preach? And what allowance doth he make his curate?

4 Is your curate licenced by the Bishop of the Diocese, or by his chancellar? And doth your minister or curate serve any more cures then one? If yea, then what other cure doth he serve?

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serve? and how farre are his cures distant one from the other?

5 Hath any being no minister or deacon, presumed at any time to reade Common prayers openly in your church or chapell, or to serve the cure of your parish? Or hath any deacon not having received the full order of priesthood, taken upon him alone to administer the communion in your church or chapell? You are to present the names of any that have herein offended.

6 Doth your minister, preacher, or lecturer begin his sermon at any time or part of divine Service but immediately after the belief called the Nicene Creed? Doth he before his sermon or homily (if he reade one) use any form of prayer which is of his private conceiving or collecting, and of his own inventing or choosing? or doth he contain himself within that brief form onely, which is prescribed by the Church, *Can. 55.* thereby to move the people to joyn with him in prayer for Christ's holy catholick Church, & for the Kings most excellent Majestie (naming him and his Royall titles) for the Queen, the Prince, and the Royall Issue; for the Archbishops also, and the Bishops; for the Counsel, the Nobilitie, and Magistracie, with the Commons of the land; and to give thanks to God for the faithfull departed out of this life? and doth he alwayes conclude it with the Lords prayer? Doth the preacher or minister also after his sermon wholly forbear to use any kind or form of prayer not being prescribed? as also to pronounce the Blessing out of the pulpit wherewith the Church useth to dismisse the people; but doth he there conclude onely with, *Glory to God the Father, the Sonne, and the holy Ghost?* and then coming from the pulpit (if the sermon was made within the church or chapell) doth he, or whosoever then officiateth, at the same place where he left before the sermon, proceed to reade the remainder of the divine Service, and at the close of all to give the Blessing?

7 Doth your minister or curate say the morning and even-

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ing prayer on every Sunday and Holy-day, and their eves; and on the day of the Conversion of S^t Paul, S^t Barnabe's day, and every day of the Holy week next before Easter; as also on all Wednesdayes and Fridayes, at fit and usuall times, according to the form prescribed in the book of Common prayer, in a reverent manner ever, and as audibly and distinctly as he useth to preach? Doth he also reade all those Psalmes & Lessons, and no other, with the Collect, Epistle and Gospel, which are appointed for the day? At the end of every Psalme do they stand, and say, Glory be to the Father, &c. After the Lessons doth he use any other Psalme or hymn, but those which the book of Common prayer hath appointed? Doth he reade the Creed of S^t Athanasius (called the Quicunque vult) on all those dayes for which it is appointed, and the Commination on Ashwednesday, and the Letanie on every Wednesday and Friday?

8 Doth your minister and curate at all times, as well in preaching or reading the Homilies as in reading the prayers and the Letanie, in administering the holy sacraments, solemnization of marriage, burying of the dead, churching of women, and all other offices of the church, duly observe the orders and rites prescribed, without omission, alteration or addition of any thing? And doth he in performing all and every of these, wear the surplice duly; and never omit the wearing of the same, nor of his hood, if he be a graduate?

9 Doth your parson or vicar having a curate under him, notwithstanding reade divine Service himself upon two severall Sundayes in the yeare, publickly at the usuall times, both in the fore-noon and after-noon, in the church which he possesseth? And doth he also administer both sacraments as often in every yeare, in such manner and with the observation of all such rites and ceremonies as are prescribed in the book of Common prayer in that behalf?

10 Doth your minister, preacher, and lecturer every yeare
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of purpose and expressly (yet not by way of disputation, but by plain conclusion and determination) teach and declare the lawfull authority which the King hath over the state both eccllesiasticall and civill, and the just abolishing of all forrein power or jurisdiction over the same ?

11 Doth your minister publish in his sermons any doctrine which is new and strange, and disagreeing from the word of God and from the Articles of Christian faith and religion agreed on and published *Anno Dom. 1562* ? And doth he teach any thing which he would have the people religiousely observe and beleieve, but that which is agreeable to the scriptures, and that which the catholick Fathers and ancient Bishops have gathered out of that doctrine, according to the Canon ?

12 Doth your minister go to the administration of holy Baptisme ever immediately after the second lesson ? Doth he alwayes (at first) ask whether the child be baptized or no ? Afterward doth he ever use and never omit, both to take the child in his hands, and also to make the signe of the Crosse, so as to touch the child's forehead in making the same ? Doth he at any time baptize but in the font, or with any bason, or pail, or other vessel set into the font ? Hath he ever deferred or willingly neglected or refused to baptize any infant within the parish being in danger of death, notice thereof having been given to him ? and hath any child died without baptisme by his default ?

13 Doth your minister or curate often admonish the people that they deferre not the baptisme of their infants any longer after they are born then is prescribed, unlesse upon a great and reasonable cause declared to the minister or curate, and approved by him ; nor that they procure them to be baptized at home without great necessity ?

14 Hath your minister admitted any person to answer as godfather or godmother at the christening of a child, that hath not before received the holy Communion, and is not able to recite the Lords prayer, the ten Commandments, and the Ar-

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ticles of Belief, and to answer to the same being required? And doth he at the Font, as soon as he hath baptized any child, admonish them to bring the child to the Bishop to be confirmed, as soon as he hath learned the Catechisme?

15 Doth your minister every Sunday and Holy-day before evening prayer, where no sermon was wont to be, half an hour or more, catechize and instruct the youth and ignorant persons of your parish, in the ten Commandments, the Articles of Belief, and the Lords prayer? And doth he use for that purpose, the Catechisme set forth in the book of Common prayer, and diligently heare, instruct and teach them in the said Catechisme? or what other catechisme doth he use either in publick or private? And be the youth and ignorant persons of your parish sent in due time unto your church, by them that ought to send them, to be catechized and instructed by the minister? If not, you are to present the names of those that make default in sending them, and of all those that use not to come.

16 Are your afternoon-sermons (if there were wont to be any) turned into catechizing by question and answer, where and whensoever there is no great cause apparent to the contrarie? And is this truly and sincerely performed without mockery, or in shew onely?

17 Doth your minister use to administer the holy Communion at least thrice in the yeare (whereof once at Easter) to every parishioner in your parish that is sixteen yeares of age and upwards; and first to receive the same himself kneeling, on every day that he administreth it to others; and to administer it to none but to such as do kneel at the receiving thereof? And doth he alwayes use the words of Institution, according

Can. 27. to the book of Common prayer, without alteration, at every time that the bread and wine is renewed? Doth he also use to deliver the bread and wine to every communicant severally, and with his own hand, repeating to every one all the words appointed

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appointed to be said at the distribution of the holy body and bloud of our Lord Jesuſ, and upon no pretense omitting any part of the words, or ſaying them all but now and then to many at once? And at the administration of the holy Communion, doth he (as the Church hath appointed) exhort them that come to receive the ſame, to draw neare and take it? and ſo ſtanding himſelf within the rail, doth he administer it to them who coming up thither do reverently present themſelves before the Lords table for the receiving of it? And is there warning given by him to the parishioners, publickly in the church, at morning prayer the ſunday before every time of his administering of the holy Communion, for their better preparation thereunto?

18 Hath your minister admitted unto the holy Communion any of his cure or flock which be openly known to live in finne notorious without repenteſce; or any that have maliciouſly and openly contended with their neighbours, before they be reconciled; or any churchwardens or ſides-men, who having taken their oathes to present to their Ordinary all ſuch publick offenses as they are particularly charged to enquire of in the parish, have and do notwithstanding wittingly and irreliigiously incurre the horrible crime of perjurie, either in neglecting or refuſing to present ſuch publick offenses as they themſelves know or have heard to be committed within your Can. 26. parish?

19 Hath your minister at any time admitted unto the Communion any that refuſe to be present at publick prayers, or who are notorious depravers of the book of Common prayer and administration of the Sacraments, or of the orders, rites or ceremonies therein prescribed, or of any thing contained in the 39 Articles, or in the book of Ordaining Priests and Bishops; or who have ſpoken againſt or depraved his Majesties ſovereigne authoritie in causes ecclesiasticall; unleſſe they and every of them do first acknowledge their repenteſce for their finne, and promiſe to do ſo no more? Can. 27.

20 Doth

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20 Doth your minister or curate admit any to the Communion before they can say their Catechisme, and be confirmed?

21 Doth your minister, together with the church-wardens and quest-men, take diligent heed and care, not onely that all and every one of your own parishioners do receive thrice every yeare, but also that no strangers of any other parish do come often and commonly to your church from their own parish-church, or do there receive the holy Communion?

22 Doth your minister before the severall times of the administration of the Lords Supper, admonish and exhort his parishioners, if any of them have their conscience troubled and disquieted, to resort unto him or to some other learned minister, and open their grief, that they may receive such ghostly counsel and comfort as their conscience may be relieved, and by the minister they may receive the benefit of absolution, to the quiet of their conscience and avoiding of all scruple? and to that end doth he on the Sunday before, when he giveth warning of the Communion publickly, read the second Exhortation placed in the book of Common prayer after the prayer for the state of Christ's Church militant here in earth? And if any man confesse his secret and hidden sinnes (being sick or whole) to the minister, for the unburdening of his conscience, and receiving of spirituall consolation or eale of mind from him; doth he the said minister (or hath he at any time) by word, writing, or signe, openly or covertly, directly or indirectly, reveal and make known to any person whatsoever, any crime or offense so committed to his trust and secrecie?

23 Hath your minister solemnized the marriage of any person under the age of twenty one yeares, without the consent of their parents or governours? or hath he married any which do not audibly say and answer in all things appointed by the Liturgie? or any without a ring, or in times prohibited, or without the banes first published three severall Sundayes or Holydayes in time of divine Service, in the severall churches or chappells

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pell of their severall abodes, without a speciall licence from the Archbishop or Bishop of the Diocese or his Chancellor first had and obtained? and doth he begin in the body of the church, and then go up to the table, as is appointed? Also doth your minister, so oft as there is any marriage, appoint to have a Communion? After the Gospel doth he say a sermon (if he be licenced to preach) therein to declare the office of man and wife according to holy Scripture? or else doth he reade that which the Church hath appointed to be read at Matrimonie?

24 Doth your minister use the form of thanksgiving for women after childbirth, immediately before the Communion-service? Or hath he admitted thereunto any woman begotten with child in adultery or fornication, without licence of his Ordinary?

25 Doth your minister carefully look to the relief of the poore, and from time to time call upon his parishioners to give somewhat (according to their abilities) to godly and charitable uses? especially doth he inforce it upon them with earnest exhortation (as is prescribed) at the time of the oblation or offering before the Communion, and upon their sick beds, or when they make their wills?

26 Doth your minister or curate resort unto such as be dangerously sick in your parish (if he be sent for, or notice thereof be given to him) to instruct or comfort them in their distresses, according to the order of the book of Common prayer, not omitting then especially to move them earnestly to liberality towards the poore?

27 If any being sick do desire the prayers of the Congregation, is it done according to the form in the Liturgie at the time of divine Service? or is it done onely by giving their names to the preacher, and mentioning of them in the pulpit before or after Sermon?

28 Hath your minister ever refused to bury any which ought to be interred with Christian buriall? or hath he deferred the

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same longer then he should? Doth he go before the corpse to the grave, and there say the whole Service appointed, not omitting the Lesson or any other part? Doth he devoutly kneel when he saith the prayers and the collect at buriall? Or hath he admitted any to Christian buriall which by the laws of the holy Church or of this Realm ought not to be so interred?

29 Doth your minister being a preacher, and having any popish Recusant or Recusants in your parish, labour diligently with them from time to time to reclaim them from their errors? or otherwise is he over-conversant with them, or suspected to favour them?

30 Hath your minister (or any other taking upon him the calling of a minister) preached, baptized children (except in case of necessity) solemnized marriage , churched any women, or ministred the holy Communion, in any private house or houses? If yea, then where, when, and how often hath he done it?

31 Doth your minister every six moneths in your parish-church, openly in the time of divine Service upon some Sunday, denounce and declare excommunicate by name, such as do persevere in the sentence of excommunication, not seeking to be absolved? And hath he said divine Service whiles any excommunicate person hath been present in the churche? or hath he admitted any person that hath been excommunicate, into the Church, without a Certificat of his absolution from his Ordinary? or hath he stayed or forborn to denounce any excommunication , or suspension, or absolution, that hath been sent him from his Ordinary?

32 Hath your minister been at any private meetings or conventicles, to consult there about the impeaching or depraving of the doctrine of the Church of England, or of the book of Common prayer, or of any part of the government and discipline of the Church; or to practice any form of their own either for worship or discipline?

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33 Doth your minister upon Sundayes at morning prayer, declare unto the parishioners what fasting-dayes and Holy-dayes are to be kept the week following ?

34 Doth your minister in the Rogation-dayes go the perambulation of the circuit of your parish, saying and using the prayers, suffrages, and thanksgiving unto God appointed by Law, according to his duty, thanking God for his blessings, and praying for his grace and favour ?

35 Doth your parson or vicar maintain and keep in due reparation the mansion-house and all other edifices belonging to his parsonage or vicarage, without suffering them to grow into ruine and decay ?

36 Hath your minister taken upon him to appoint, or to hold or continue any private or publick fasts, or meetings for *Can. 72.* preaching or lecturing on any working-day in his own parish or elsewhere, or prophesies, or exercises, or any other such thing, not approved by his Ordinary for the time being ?

37 Is your minister studious in holy Scripture? & abstaineth he from mechanicall trades, bodily labour, soliciting of causes in Law, common buying and selling of horses or other cattle, and all other imployments not befitting his calling and holy function? Doth he usually wear a gown with a standing collar and sleeves strait at the hands, and a square cap? Doth he in journeying use a cloke with sleeves, commonly called a priests cloke, without gards, buttons, or cuts? Doth he at any time in *Can. 74.* publick wear any coif or wrought night-cap, but onely a plain cap of black silk, fatten, or velvet? Doth he at any time go abroad in his doublet & hose without a coat or cassock, or wear any light-coloured stockings? or is he any way excessive in apparel, either himself or his wife?

38 Is your minister suspected or known to have obtained his benefice by any simoniacall compact, directly or indirectly? or is he reputed to be an incontinent person, a frequenter of taverns, innes or alehouses, a common gamester or player at

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dice or cards, a common swearer or drunkard, or otherwise faultie in any other kind that is scandalous to his function?

39 Hath your minister publickly in your parish-church or chapell once every yeare read over the Constitutions and Canons Ecclesiasticall, agreed upon by the Clergie of both Provinces *Anno Dom. 1603.* in such manner as the same is commanded to be done?

40 Is there any in your parish or resorting thereunto, who having taken holy Orders of Priest or Deacon, doth voluntarily relinquish and forsake his calling, and liveth in the course of his life as a lay-man? or any that having been silenced or suspended by Authority, so remaineth without conforming himself in due obedience to the Church? And how doth he imploy his time? and where or whence hath he his maintenance, as you know or have heard?

41 Are any admitted to preach in your church, who do not before the churchwardens subscribe their names in your book provided for that purpose, & the day when he or they preached, and the name of the Bishop or Bishops of whom they had licence to preach?

42 Doth any preacher particularly impugne and confute any doctrine delivered by any other preacher in the same church or in any church neare adjoyning, before he hath acquainted the Bishop of the Diocese therewith, and received order from him what to do in that case?

43 Have you any lecturer in your parish? and on what day is your lecture? If any such be, doth he twice at the least every yeare reade divine Service both morning and evening, two severall Sundayes, publickly in his surplice and hood; and also twice in the yeare administer both Sacraments, with such rites and ceremonies as are prescribed by the book of Common prayer?

44 Doth the lecturer (whosoever he be) reade the divine Service according to the Liturgie printed by Authoritie, in his surplice and hood before every lecture?

45 Doth

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45 Doth your preacher or lecturer behave himself in his lectures and sermons as he ought to do, teaching obedience, and edifying his auditory in matters of faith and good life, without intermeddling with matters of State, or news, or other discourses not fit for the pulpit; and also without favouring or abetting schismaticks or separatists, that are at home or are gone abroad, either by speciall prayer for them, or by any other approbation of them?

46 Have you any lecture of Combination set up in your parish? If so, is it read by a company of grave and orthodox Divines neare adjoyning and in the same Diocese? And doth every one of them preach in a gown and not in a cloke? and when, and by whom were they appointed? and what be their names?

47 Is any single lecturer(maintained by your town or otherwise) suffered to preach, he not first professing his willingness to take upon him the cure of souls, nor actually taking a benefice or cure so soon as it may be fairly procured for him? what is his name, and what licence hath he? And hath he a settled contribution affixed to the lecturers place? or is it arbitrarie, and for this lecturer onely? what summe doth it amount to ordinarily? by whom is it usually payd or collected, or of late yeares hath been?

48 If any Psalmes be used to be sung in your church before or after the morning and evening prayer, or before or after the sermons (upon which occasions onely they are allowed to be sung in churches) is it done according to that grave manner which first was in use, that such do sing as can reade the Psalmes, or have learned them by heart; and not after the uncouth and undecent custome of late taken up, to have every line first read, and then sung by the people?

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CHAP. III.

Concerning Matrimonie.

BE there any in your parish that have married within the degrees of affinitie, or consanguinitie, by the law of God forbidden, as is expressed in a certain table published by Authoritie *Anno Dom. 1563*? And if any have so married, what be their names, and where were they married, and by whom?

2 Have any been married secretly in private houses, or without their parents or governours consent signified, being under the age of 21 yeares?

3 Have any persons been married in your parish the banes having not been thrice published three severall Sundayes or Holy-dayes in time of divine Service, without licence from the Archbishop or Bishop of the Diocese, or his Chancellars: who were the parties, and who were present at such marriage, and what minister married them?

4 Have any persons by licence or without, been married in your parish-church, neither of them at that time dwelling in your town? Or hath any marriage (that you know or have heard of) been made at any time, by licence or without, but between the houres of eight and twelve in the morning? Or was not the divine Service then openly and duly said, the assembly being called together by the tolling or ringing of the bells, as is at other times used? Or hath the minister solemnized any marriage without banes published by vertue of any licence granted by the Archdeacon or his Officiall, or by any other licence then of the Archbishop or Bishop of this Diocese, or their Chancellars, Commissaries, or Vicars generall, or the Commissarie for faculties? And hath any licence been granted by any to such persons as were not of good state and qualitie? Name the persons, and all particulars, as farre as you know or can remember.

5 What popish Recusants or their children have been married

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ried in your parish? in what sort was the matrimonie solemnized, when, and by whom?

6 Do any persons being lawfully married, live asunder, and in whom is the default?

7 Do any (heretofore divorced, or not) keep company at bed and board with any other man or woman then with the person that he and she were married to? what be their names? when, and where were they married? and how long have they continued so together?

8 Have you any in your parish which live together as man and wife, and yet not known by whom, where and when they were married?

9 Have all new-married persons the same day of their marriage duly received the holy Communion? If not, by whose default was it, as you conceive?

CHAP. IV.

Concerning the Churchwardens and Sides-men.

BE the churchwardens chosen by the minister and parishioners yearly in Easter-week, according to the 89 Canon: And hath any taken upon him to be churchwarden, not being so chosen? Or hath any continued above one yeare in his office without a new choice?

2 Have any of the churchwardens retained any of the church-goods in their hands, and not made a just account at their going out of their office of what they have received and expended; or not delivered to their successors by bill indentured between them, whatsoever money or other things belonging to the church, that remained in their hands?

3 Do the churchwardens and sides-men or assistants, diligently see that all the parishioners do duly resort to the church upon all Sundayes and Holy-dayes, and there continue the whole time of divine Service and sermon; suffering no idle persons to walk, or talk, or stand idle either in the church, church-yard,

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church-yard or church-porch, during the time of divine Service or sermon, but causing them either to come into the church, or else to depart? And have they the said churchwardens and sides-men forborn, either for reward, favour or affection, to present them that have been or are negligent in coming to church, or that use to walk or talk therein, or that have been found by them standing idle or talking abroad, either in the church-yard or streets, in the time of divine Service or sermon on Sundayes or Holy-dayes; or that have not received the Communion yearly at the feast of Easter, or within one moneth after?

4 Do you know of any churchwardens, which within fourty dayes after Easter in their yeare, did not exhibite to the Bishop or his Chancellor, the names and surnames of all the parishioners as well men as women, which being of the age of sixteen yeares and upward received not the Communion the Easter before? And have you this last yeare exhibited a bill of them, or are you readie now so to do?

5 Do the churchwardens against every Communion advise with the minister about the providing of a sufficient quantitie of fine white bread and of good and wholesome wine for the number of communicants that are to receive? And is the wine brought in a clean and sweet standing pot of pewter or of other finer metall?

6 Have the churchwardens suffered the church, church-yard, or chapell to be profaned by playes, games, feasts, banquets, suppers, church-ales, drinkings, temporall courts or leets, lay-juries, musters, &c. at any time acted, kept or held in them?

CHAP. V.

Concerning the Parishioners.

DO any in your parish profane any Sunday or Holy-day by unlawfull gaming, drinking, or tippling in taverns, innes or alehouses,

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alehouses in the time of Common prayer or sermon; or by working, or doing the work of their trades and occupations? Do any in your parish buy or sell, or keep open their shops, or set out any wares to be sold on Sundayes or Holy-dayes, by themselves, their servants or apprentices? or have they any other wayes profaned the said dayes?

2 Is the fifth day of November observed and kept in your parish, with prayer and thanksgiving unto God, in such form as is by publick Authority appointed for that day?

3 Is there any in your parish that hath been heard to impugne or speak against the rites and ceremonies of the Church of England, or the lawfull use of them; or to affirm by word or writing that the form of making and consecrating Bishops, Priests, and Deacons, or any thing therein contained, is repugnant to the word of God; or that the government of this Church under his Majestie, by Archbishops, Bishops, and other Ecclesiasticall officers, is Antichristian; or hath spoken reproachfully or disgracefully of the Kings Majesties courts Ecclesiasticall, or of the proceedings thereof?

4 Have you any in your parish that do come to the sermon onely, and not to divine Service; or which use to come late to church, & to depart from church before the Blessing be given, wherewith they are to be dismissed at the end of Service; or that do not reverently behave themselves entring into the church, and during the time of divine Service? Do all (both men and women) devoutly kneel, when the generall Confession of sinnes, the Letanie, the ten Commandments, and all prayers and collects are read, as well at Baptismes, Marriages, and Burials, as at other parts of the divine Service? Do all use due and lowly reverence when the blessed name of the Lord Jesus is mentioned; and stand up when the Articles of the Creed, and the Gospel are read? Do any men cover their heads in the church (unlesse it be for infirmity, in which case they may onely wear a coif or night-cap) or then and there

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give themselves to babbling, talking, or walking, and are not attentive to the prayers and hymns, and to heare Gods word read and preached? Do all say *Amen* audibly, and make such other answers, both in the Letanie and all other parts of divine Service, as by the rule of the Common prayer-book are to be made by the people?

5 Do any within your parish men or women, being sixteen yeares of age and upwards, or any other lodging or commonly resorting to any house in your parish, wilfully absent themselves from your parish-church or chapell upon Sundayes and Holy-dayes and other dayes appointed, at morning and evening prayers, or refuse to receive the Communion, or perswade others from coming to church, or receiving the holy Communion?

6 Have you any popish or puritanicall Recusants in your parish, that be of insolent behaviour, not without publick offense; or that do boldly busie themselves in seducing or withdrawing others, either abroad or in their own families, from the religion established in the Church of England? And how long have the said popish or puritanicall Recusants obstinately abstained either from divine Service, or from the Communion? whether of any long time, or of late only?

7 Are there any in your parish who do absent themselves at any time from your own church, and do resort to any other parish or place to heare other preachers? Or are there any in your parish that do communicate, or that do baptize their children in any other parish?

8 Is there within your parish in any house or family, any one that is called or reputed a chaplain, or that is known or supposed to have entred into holy Orders, or any that liveth there in imployment as a scholar? Present their names, if there be any such, and how long they have lived there.

9 Is there any in your parish who do refuse to have their children baptized, or themselves to receive the Communion
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at the hand of your minister, because he is no preacher, or doth not edifie in their fansie?

10 Doth any married woman within your parish after child-birth neglect to come to church according to the book of Common prayer, to give thanks to God for her safe delivrance, vailed in a decent manner as hath been anciently accustomed? And doth she then kneel in some convenient place nigh to the Communion-table, while the priest (standing by her) giveth thanks for her? and doth she then offer her accustomed offerings? and if there be a Communion, doth she receive the holy Communion?

11 Are there within your parish or thereunto resorting, any players on stage, or with puppets; any musicians, fiddlers, rhymeres or jesters, which do use any profane or filthy passages in their songs, speeches or gestures, to the dishonour of God, abuse of Scripture, or the corrupting of good manners; or which do publish any thing scandalous to the State, or reprochfull to the holy Clergie?

12 Have you any in your parish that are commonly known or reputed to be blasphemers of Gods holy name, common and usuall swearers, drunkards, usurers, filthy speakers, adulterers, fornicatours, incestuous persons, bawds, concealers of fornicatours or adulterers? Have any in your parish been detected of such notorious crimes? and what penance have they done for the same?

13 What corporall punishment for any such offense hath been commuted and changed into a pecuniary mulct or summe of money, by any ecclesiasticall Judge exercising jurisdiction within this Diocese, by vertue of any grant or commission? What was the summe of money by any of them so received and taken? and to what uses was the same employed? And upon such commutations was the unfained repentance of the delinquent published in the church?

14 Do all fathers, mothers, masters and mistresses, cause

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their children, servants and apprentices to come to the publick catechizing on Sundayes and Holy-dayes, to be instructed and taught therein? And those that do not their duties herein, in not sending them to it, or not coming, or not learning and answering, you shall present their names.

15 Have any in your parish received or harboured any woman gotten with child out of wedlock, and suffered her to depart without punishment first inflicted on her by the Ordinary? You shall truly present as well the party harbouring as harboured, and who is suspected to be the father of the child.

16 Is any person or persons suspected or detected heretofore of incontinencie, and therefore departing out of your parish for a season, now returned again? or in what place else is he or she now abiding to your knowledge, or as you have heard? You shall not fail to present the whole truth in that behalf.

17 Are there any lately deceased in your parish, whose last Wills and Testaments have not yet been proved? or did they die intestate? And if so, who hath taken upon him the administration of their goods? and whether by lawfull authoritie from the Ordinary, or without? What be the names of such deceased, and of their executors and administratours?

18 What persons be excommunicated in your parish, and for what cause, to your knowledge? and how long have they stood excommunicate? And do any of them, not being absolved, presume to be present in the church at divine Service? And do any familiarly use the company of such as do obstinately stand excommunicate, knowing the same? and what be their names?

19 Do you know of any that have abused the churchwardens or other sworn-men of your parish, or given them evil words for executing their office, or to dishearten and deterre them from executing it, as by oath and duty they are bound?

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CHAP. VI.

Concerning Schoolmasters, Physicians, Chirurgeons, Midwives, and Parish-clerks.

Have you any schoolmaster in your parish, that teacheth publickly or in private houses, not having been licenced by the Bishop of the Diocese or his Chancellar? Is there any teaching of scholars to reade or write in the chancell, or in any part of the church? Doth any papist keep a schoolmaster in his house, who cometh not to church to heare divine Service, and to receive the holy Communion? what is his name, and how long hath he taught there or elsewhere? Doth your schoolmaster teach any papists or Sectaries children that come not to church? Doth he bring his scholars to church, and duly instruct them all to learn the Catechisme in the book of Common prayer, at the least once every week? or what other Catechisme doth he teach? Is he of honest and sincere life, and religion, and conversation? Is he a graduate, and sufficient to teach, and diligent in teaching and bringing up of youth?

2 Is any thing withholden, and otherwise employed, that hath been given to the use of a School in your parish? what is it? by whom is it imbezelled?

3 What physician or chirurgeon have you in your parish, who not being a Doctour of physick, or otherwise sufficiently licenced in either of the Universities, dōth notwithstanding practice physick? What other persons have you among you, either male or female, who take upon them to profess physick or chirurgerie? And who be midwives in your parish?

4 Have you a fit parish-clerk, aged 20 yeares at least, of honest life, able to reade and write? Are his and the sextons wages duly paid without fraud or diminution, according to the ancient custome of your parish? By whom is he chosen? Is

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he diligent in his office, and serviceable to the minister? Doth he keep the church clean, and the doores locked? Is there any thing lost or spoiled by his default?

5 Doth your clerk or sexton take upon him to have or suffer any superstitious or any unseasonable ringing of the bells at any time, or any ringing without good cause, such as the minister and churchwardens have not allowed? When notice is given of any Christian passing out of this life within the parish, doth he neglect to toll a passing-bell, or to ring after the departure?

CHAP. VII.

Concerning Ecclesiastical officers.

VVhat peculiar or exempt jurisdictions know you of within the compasse of this parish?

2 Are there any Ecclesiastical officers exercising Ecclesiastical jurisdiction within this Diocese, or any ministers or clerks under them, who do take or exact any extraordinary fees for any cause, that you know of?

3 Have any churchwardens or quest-men concealed and not presented any abuses or offenses punishable in the Ecclesiastical court? Or have any such offenses, being by them presented to the Chancellor, Archdeacon, Commissarie, Officiale, or any other using Ecclesiastical jurisdiction within this Diocese, been suppressed or left unpunished, for bribe, reward, pleasure, friendship, fear, or any other partiall respect?

4 Are any assemblies, called Vestrie-meetings, held in your parish? when, and how often are they? in what place, and by whom? Hath any thing (that you have heard of) been proposed, treated, or concluded therein touching the divine Service or the doctrine and discipline of the Church; or any thing meddled with for the government of the Church or parish, which belongeth to the Ecclesiastical cognition and jurisdiction?

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5 Doth the Archdeacon once in three yeares visit and survey your church, touching the repairs of the same? and upon any defect found, hath he made Certificat of it, as farre as you know or have heard?

6 Are there placed by the Register, two tables containing the severall rates and summes of all fees due to the Jurie and other officers of your courts, one in the usuall place or consistory where the court is kept, the other in the registrie, in such sort as every man may come to view the same without difficultie? And doth the Chancellar, Archdeacon, Commissarie, or Officiall, or any other minister of the court, exact or extort any other greater fees or summes of money then in the said tables are contained?

7 Doth any Archdeacon, Officiall, or Surrogate under him, make commutation of any penance? or doth the Chancellar, or any Commissarie, or any Surrogate under any, commute or change any penance or corporall punishment, for any money, without the consent of the Bishop? And what money have they or any of them received for such commutation? and of whom, and when? and what was the offense for which any summe of money was received, or appointed to be paid?

8 Doth the Chancellar, Archdeacon, Commissarie, or Officiall, or any other person using Ecclesiasticall jurisdiction, speed any act, in any cause, privately of themselves, and not in the presence of some publick Notarie or Actuarie?

9 Is the number of Apparitours increased in this Diócese? and wherein, and in what manner is the countrey overburdened or grieved by them? Hath any of them under pretense of authoritie cited or summoned any person unlawfully? or hath any of them taken any reward for the concealing of any offense or sinne, or that the offenders might escape punishment? who be they that have so done? Or do any of them take any fees that are not usuall? Have they threatned any to prosecute them, if they had not reward given them? Or do any of them
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cause any party to appear in any Ecclesiasticall court within this Diocese without a citation first obtained from the Judge of the court?

10 Hath any Ecclesiasticall Judge, or officer whatsoever, Advocate, Register, Proctour, or other such ministers, any way abused themselves in their offices, contrarie to the laws and canons in that behalf provided?

11 Lastly, have you and every of you, by your selves read, or have caused to be read to you all these Articles? Have you well examined and enquired into every particular therein intended? Have you sincerely, uprightly, and without any partiall affection, or concealment, presented, and made known all and every of the offenders in any of the particulars, either as they are taken in truth to be, or by common fame reported?

If you know any other matter of Ecclesiasticall cognisance, worthy the presentment in your judgement, and fit to be reformed by Ecclesiasticall censure, though it be not expressed in these Articles, yet you shall likewise present the same by vertue of your oathes.

The minister also of every parish may and ought to joyn with the churchwardens or other sworn-men for the presenting of offenses: And if they be so irreligious as not to do it, the minister of himself may and ought to present the offenses, or the churchwardens and quest-men, for not presenting; and is required in his canonickall obedience so to do.

There must be distinct answer made to every Article, and to every branch thereof, as farre as they know or have heard of any offense.

And if (their oath, and all this advertisement notwithstanding) any churchwardens or other sworn-men shall follow the customary manner, and be carelesse in enquiring and presenting as they ought, then shall they not be able hereafter to say, that they had not fair warning to the contrarie given them in the spirit

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spirit of meeknesse, or to complain that they are hardly dealt with, if (upon information and proof otherwise had) they be called to answer their wilfull perjury in some other courle of justice, for neglecting to enquire and present to all the particulars herein proposed.

The Parson, Vicar, or Curate of this parish is required to receive this book, and upon the Sunday next after the receipt hereof, immediately after the morning Service, to publish the contents of the Processe which is sent forth ; that all Preachers and Lecturers (if there be any in the parish) together with the Churchwardens, both of this present yeare and of the last yeare, and two or three of the chieffest parishioners besides; as also all Physicians, Schoolmasters, Chirurgeons, Midwives, & Sequestratours, may take notice of the day and place specified in the said Processe, for appearance at the Lord Bishops Visitation. And after publication so made, this book of Articles is to be presently delivered to some of the said Churchwardens, for the use of themselves and the rest that are to make presentments.

And the Parson, Vicar, or Curate of every parish is hereby required to examine the children that have not been confirmed, and to prepare such as be fit for Confirmation, and to present them, with a note of their names, to the Bishop at such places as shall be most convenient for them in his Visitation.

Joann. Petriburg.